1:Dobrizhoffer M-S (ca. 1760) 1822
SI4 Abipon SI4

ashes mixed with blood for paint. The ingenious, but cruel old woman, sticking the points of the thorns deep into the flesh, describes various figures till the whole face streams with blood. If the wretched girl does but groan, or draw her face away, she is loaded with reproaches, taunts and abuse. "No more of such cowardice," exclaims the old woman in a rage, "you are a disgrace to our nation, since a little tickling with thorns is so intolerable to you! Do you not know that you are descended from those who glory and delight in wounds? For shame of yourself, you faint-hearted creature! You seem to be softer than cotton. You will die single, be assured. Which of our heroes would think so cowardly a girl worthy to be his wife? But if you will only be quiet and tractable, I'll make you more beautiful than beauty itself." Terrified by these vociferations, and fearful of becoming the jest and derision of her companions, the girl does not utter a word, but conceals the sense of pain in silence, and with a cheerful countenance, and lips unclosed through dread of reproach, endures the torture of the thorns, which is not finished in one day. The first day she is sent home with her face half pricked with the thorns, and is recalled the next, the next after that, and perhaps oftener, to have the rest of her face, her breast and arms

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

tear his flesh with the jaw of the fish palometa. The poor wretch dares not utter the least complaint, though streaming with blood, and thinks himself very fortunate in being suffered to depart alive.

At another time, when these bugbears think any one inimical or injurious to them, they will threaten to change themselves into a tiger, and tear every one of their hordesmen to pieces. No sooner do they begin to imitate the roaring of a tiger, than all the neighbours fly away in every direction. From a distance however they hear the feigned sounds. "Alas! his whole body is beginning to be covered with tiger spots!" cry they. "Look, his nails are growing," the fear-struck women exclaim, although they cannot see the rogue, who is concealed within his tent; but that distracted fear presents things to their eyes which have no real existence. It was scarce possible to persuade them out of their absurd terrors. "You daily kill tigers in the plain," said I, "without dread, why then should you weakly fear a false imaginary tiger in the town?" "You Fathers don't understand these matters," they reply, with a smile. "We never fear, but kill tigers in the plain, because we can see them. Artificial tigers we do fear, because they can neither be seen nor killed by us."

[i.e. JAGUAR -- ANALYST]

1:Dobrizhoffer M-S (ca. 1760) 1822
814 Abipon. 814

626 I combated this poor argument, by saying, "If
756 that artificial tiger which your conjurors as-
789 sume to alarm you cannot be seen, how, pray, can you tell that tigers' claws and nails begin to grow upon him?" But it was vain to reason with men in whom the extreme pertinacity with which they adhered to the opinion of their ancestors superseded all reason. Should
821 a furious tempest arise, they will all declare the
[756] deluge caused by profuse rain to be effected by the arts of the jugglers, and whilst some attribute the flood and hurricane to one, some to another, a still more furious and louder tempest arises amongst themselves. Hear my account of an event which I cannot remember without laughter. In the month of January, a quantity of heavy rain fell in the night, and precipitating itself from a neighbouring hill, nearly overwhelmed the colony of St. Jeronymo. The immense force of waters broke the leathern door, rushed into my hut where I was sleeping, and not immediately gaining egress, increased to about five palms in depth. Awakened by the noise, I put my arms out of bed, and using them as a plumb, measured the depth of the water; and had not the wall, which was perforated by the flood, opened a way to the waters, I must have been obliged to swim for my life. The same thing happened to all the Abipones who

1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

attendance as is usual with other nations. They invest him neither with the authority of a judge, an arbitrator, or an avenger. Drunken men frequently kill one another; women quarrel, and often imbrue their hands in one another's blood; young men, fond of glory or booty, rob the Spaniards, to whom they had promised peace, of whole droves of horses, and sometimes secretly slay them: and the cacique, though aware of all these things, dares not say a word. If he were but to rebuke them for these transgressions, which are reckoned amongst the merits, virtues, and victories of the savages, with a single harsh word, he would be punished in the next drinking-party with the fists of the intoxicated savages, and publicly loaded with insults, as a friend to the Spaniards, and a greater lover of ease than of his people. How often have Ychamenraikin, chief cacique of the Riikahes, and Narè, of the Yaaucanigas, experienced this! How often have they returned from a drinking-party with swelled eyes, bruised hands, pale cheeks, and faces exhibiting all the colours of the rainbow!

But although the Abipones neither fear their cacique as a judge, nor honour him as a master, yet his fellow-soldiers follow him as a leader and governour of the war, whenever the enemy is to be attacked or repelled. Some, however,

1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

one daring to accuse them of cowardice, though no one could be ignorant that fear prompted their departure, security their return.

Whenever a cacique determines upon undertaking an excursion, a public drinking-party is appointed. Heated with that luscious beverage, prepared from honey or the alfaroba, they zealously offer their services to the cacique, who invites them to war, sing triumph before the victory with festive vociferations, and, (who would believe it?) diligently execute when sober, what they promised in a state of intoxication. That love is kindled by love, as fire by fire, and that friends are gained by liberality, are trite proverbs in Europe, and have been experienced by us in our long commerce with the Abipones. A cacique who seldom gives a repulse will have numerous, obedient, and affectionate hordesmen. Kind words or looks, the marks of good-will, avail but little amongst the savages, unless accompanied with beneficence. They require at the cacique's hands whatever they take it into their heads to wish for, believing that his office obliges him to satisfy the petitions of all. If he denies them anything, they say he is not a captain, or noble, and insolently bestow upon him the disgraceful appellation of wood-Indian—*Acami Lamañaik*. The cacique has nothing, either in his arms or his

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

clothes, to distinguish him from a common man, except the peculiar oldness and shabbiness of them; for if he appear in the street with new and handsome apparel, just taken out of his wife's loom, the first person he meets will boldly cry, Give me that dress, *Tach cauĕ grihilalgi;* and unless he immediately parts with it, he becomes the scoff and the scorn of all, and hears himself called covetous and niggardly. Sometimes, when they came to ask a great favour of me, they would stroke my shoulder, and say in a sweet tone, You are indeed a captain, Father; by which honourable appellation they wished me to understand that it was unlike a captain to refuse a man any thing. As those things which they asked me for were not always in my possession, nor could indeed be found in any shop at Amsterdam, I told them I was no captain, that they might bear a refusal with good humour, and attribute it to poverty, not to ill-nature. But it was all in vain. They construe a Father's excuse into a falsehood, and exclaim, not without much laughter on both sides, What a liar, what a miser you are! I found that those caciques had abundance of followers who were active and successful in the acquirement of booty, free from sordid avarice, and fond of displaying an unbounded liberality towards their hordesmen. Kaapetraikin and Kebachin had

1;Dobrizhoffer M-6 (ca. 1760) 1822
SI4 Abipon SI4

to the market-place, not merely to look on, but to give assistance as they shall think proper. Some defend the one, some the other. The duel soon becomes a battle-royal. They fly at each other's breasts with their teeth like tigers, and often give them bloody bites. They lacerate one another's cheeks with their nails, rend their hair with their hands, and tear the hole of the flap of the ear, into which the roll of palm-leaves is inserted. Though a husband sees his wife, and a father his daughter, bathed in blood and covered with wounds, yet they look on at a distance, with motionless feet, silent tongues, and calm eyes; they applaud their Amazons, laugh, and wonder to see such anger in the souls of women, but would think it beneath a man to take any part in these female battles. If there appears no hope of the restoration of peace, they go to the Father: "See!" say they, "our women are out of their senses again to-day. Go, and frighten them away with a musket." Alarmed at the noise, and even at the sight of this, they hasten back to their tents, but even from thence, with a Stentorian voice, repeat the word which had been the occasion of the combat, and, neither liking to seem conquered, return again and again to the market-place, and renew the fight. It seems to have been a regu-

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

158 lity and intellect were restored. All the Abipones subject to this malady, whom I have known,, were uniformly of a melancholy turn of mind, always in a state of perturbation from their hypochondriac or choleric temper, and of a fierce, threatening countenance. When this bile was excited by bad air, or immoderate drinking, it is neither strange nor surprising, that derangement and raving madness ensued. The stupid or ignorant alone attribute that to magic art, which is solely to be ascribed to the fault or strength of nature.

158 579 621 We have found the fear of death a powerful antidote to the licence of raving amongst the Abipones. Within a few days the number of mad persons increased unusually: one of them in the dead of the night got through the fence, and was stealing into our house, but was carried away by people who came to our assistance. Alaykin, the chief Cacique, being informed of our danger, called all the people into the market-place next day, and declared, that if any one henceforward took to raving, he should immediately put to death all the female jugglers, as well as the insane themselves. From that time I never heard of any more tumults occasioned by these furious persons. Might not some of them have feigned madness in the first instance, because they

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

loved to be objects of terror to their hordes- 158
men, and to be pointed at with the finger? 579
I never can believe with the savages, that a 626
magical charm was the cause of their insanity.

1;Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

They who have received wounds in the battle deliver themselves to be sucked to a crowd of juggler physicians, a multitude of spectators admiring and extolling their constancy and fortitude. Great numbers flock to behold the spoils and trophies taken from the enemy. The women, giving way to an excess of gladness, seem mad with joy; they would make no end of singing, leaping, and applauding, were they not obliged to turn their attention towards making preparations for the public drinking-party of their husbands; who, at the same time that they wash the horrible colours from their faces, endeavour to clear from their minds, with wine, their past anxiety respecting the conflict. In the assembly of drinkers, where the victory is celebrated amidst confused clamours, and songs accompanied with the sound of gourds and drums; when all are heated with liberal draughts of mead, each begins to relate his own brave actions, and to laugh at the errors, cowardice, and flight of others; which not being endured by any of the Abipones, the warriors contend furiously amongst themselves, first with fists, and then, growing more enraged, with spears and arrows. Did not the women interpose to effect a reconciliation, and employ themselves in snatching away their weapons, and leading their husbands home, it is beyond ΞΞ4 doubt that more would be killed after the battle than in the battle.

I have known Abipones
273 who abstained from fermented liquors alto-
[626] gether; but these persons were contemned by the rest as cowardly, degenerate, and stupid; and indeed, I observed that they who excelled the rest in birth, military glory, and authority, [622] were generally the most given to drinking. You can scarce see a circle of drinkers, at which the chiefs of the Abipones do not attend and preside.

[415] For cups they use either the skulls of their
[727] slain enemies, or gourds, or horns. They are
[576] unacquainted with the European fashion of
[721] drinking healths. When any one suggests the idea of a warlike expedition, they cry *Là*, now; and snatching up their cups, express that they have ratified his proposal by a hearty draught.
[262] It is also remarkable, that, though extremely voracious at other times, they take scarce any food when they pass the day and night in drinking; from which it is evident that honey and the alfaroba possess great nutritive qualities. For my part, I never could prevail upon myself to taste that nectar of the Abipones, having often observed them chew the alfaroba, or honeycomb with their teeth, put it out of their mouths, and keep it to mix with the future beverage; for they think that, being mixed with saliva, it will serve for a ferment, to make the rest of the mass obtain a grateful

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4
GUARANI SM4

sons, when I enquired their name, would jog their neighbour with their elbow that he might answer for them. It is also reckoned a crime to utter the name of a person lately dead. If any one in his cups forgets the law, and utters the name of the deceased, he will give occasion to a bloody quarrel. Many women have no name at all. When I was making out a list of the inhabitants of a town, I used to call upon all the men who were best acquainted with their hordesmen to give me information on the subject, and when interrogated respecting women, they used often to say: "This woman has no name."

Moreover, the Abipones change their names as Europeans do their clothes. The reasons of this alteration are either some famous action, or the death of a father, son, wife, &c. when all the relations, to signify their grief, change their old name for a new one. I have known persons, who, in process of time, changed their names six or more times. Others are named from some quality of mind or body; as *Kauirin*, lascivious, *Oaherkaikin*, mendacious. Children have names quite different from their parents. Amongst the Christian Guaranies, sons generally took the names of their fathers, and daughters of their mothers. In the third part of this history, which is yet to come, we shall relate the